

COBBETT'S WEEKLY POLITICAL REGISTER.

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TO

LORD JOHN RUSSELL.

On the Report of the Committee of the House of Commons, appointed to inquire into the practice of paying the wages of labour out of the Poor Rates; and to consider whether any, and what measures can be carried into execution for the purpose of altering the practice.

LETTER I.

MY LORD, Ryegate, 11th Aug. 1824.

WHEN YOUR Lordship, who, as the Morning Chronicle tells us, drew up this Report (the whole of which I inserted in the Register of the 31st of July;) when your Lordship moved for this Committee (of which, it seems, you were Chairman), I said, in the Register, that, as to any *inquiry* into the practice in question, it was as useless as it would be to inquire, whether it were the practice of horses to eat grass, the one fact being just as notorious and as common as the other: and that, as to a *remedy*, there was none (that you could propose) that

could possibly produce any good effect. We have now the result before us: no light, but a little darkness, has been thrown on the subject of inquiry; and no remedy has been proposed.

Nevertheless, some good may arise out of this *Report*; for, in the first place, it contains no bad answer to the braggings of Mr. Frederick Robinson. We all knew the dismal facts before; but, here they are *confessed* by yourselves. It is necessary, that the *world*, that *other nations*, know the state in which we are; and these confessions of your own, of the big House itself, are, in this respect, of the greatest consequence. I propose to make some remarks upon this Report, and on the evidence attached to it. I propose to show how little, how very, very little, your Lordship and your colleagues of the Committee appear to know relative to the causes, the workings, or the effects of the evil you were inquiring about. And, before I have done, I will endeavour to show that this evil has its origin in the very same source

as that which is producing such terrific effects in Ireland.

But, first of all, let me insist on my right to almost implicit confidence in what I may say with regard to this subject. For *seventeen years* I have been complaining of the calumnies heaped on the labourers by those who talked of the increase of the poor-rates. In answer to MALTHUS, to STURGES BOURNE and the HAMPSHIRE PARSONS, to SCARLETT; to all who reviled the poor as the robbers of the land, and who ascribe the increase in the amount of the poor-rates to idleness in the labourers, to want of care, to dissolute habits, and the like; in answer to all these, I said, for years and years, "it is not, in fact, an increase in poor-rates; it is money, raised under the name of poor-rates, to be paid to the labourers *in the shape of wages*; and this, because it is the most effectual way of grinding down the labourer; a desire to do which has been created by the difficulties of the occupiers of the land, owing to the debt and taxes." This was my answer to the whole of these revilers.

At last, at the end of about seventeen years, your Lordship and your Committee have found out, that it is not *poor-rates*, but that it is *miserable wages*, that the

poor creatures get. And whose fault is this? What says your Report as to this question? What has been the *cause* of this standard of human misery? Your Report is not very distinct upon this head; but, there runs throughout this Report a sort of *complaint* against the *farmers*, as if they *gained* by this practice.

This is, perhaps (for I do not speak *positively*) as childish an idea, something as shallow, as ever found its way into Parliamentary Report. The *farmers* the *gainers* by this oppression of the labourers! Why, the very thought seems to discover a want of capacity to know why a stool falls when its legs are knocked from under it. And yet this very idea, this worse than whimsical thought, appears to be looked upon as the brilliant star that gives light and character to the whole Report.

Let me strip the thing of its useless trappings, and place it naked before the reader. The Report says, that this practice of paying wages out of poor-rates, is used "as a means of obliging the *parish* to pay for labour, which ought to be paid for by *private persons*."—It says, that, by this practice, "persons who have no need of farm-labour, are obliged to contribute to the payment of *work done for others*." The

meaning of which is this : that the farmers, by going to the poor-book for the wages, or part of the wages, of their labourers, make the gentlemen, the parsons, the traders, and all others, help to pay for the work done for the farmers only.

If this were so : if this were not a childish thought : if this had one single particle of common sense in it, what an admirable cure your Lordship and the Committee have provided ! It is nothing short of this ; that the Magistrates should " point out to the farmers the " *mischievous consequences* of " placing their labourers upon the " public fund " ! Good God ! " *Mischievous consequences* " ? And, to whom, pray ? Not to the farmers ; for, your dislike of the practice consists, in part, of the *gain* which arises to the farmers at the expense of the rest of the parish. Who, then, feels the " *mischievous consequences* " ? The rest of the parish, to be sure ; but not the farmers. To suppose, then, that the farmers will give up the practice, merely upon being told, that it is injurious to other persons, and that it tends to degrade the labourers ; to suppose such a thing, really seems to be little short of a proof of downright childishness.

However, what sort of mind

must that be, which can entertain this idea of *gain* to the farmers from such a cause ? Is it not clear, that, upon an average, the farmers cannot be *gainers* (any more than other people) by this oppression of the labourers ? If, by means of paying wages out of poor-rates, the farmer (Farmer Jobson, for instance) gets his labour done for a *hundred pounds a year*, instead of *two hundred pounds a year* : if Jobson do this, is not his farm worth a *hundred a year more* ? And will not Jobson's Landlord take care to have that additional hundred a year ? What, then, does Jobson get by the paying of wages out of poor-rates ? When a man goes to take a farm, he calculates the amount of labour amongst other things ; and, if Jobson find, that the labour is made cheap by this resort to the poor-book, he will give so much more for the farm. It is nonsense to talk of men's *dispositions*, in a case like this : the Landlord will, of course, let his farm to the highest bidder ; and, if Jobson will not give a rent in due consideration of the payment of labour out of the poor-rates, some other farmer will. It is a matter of *open market* ; a matter of *fair competition*. Suppose that, in the parish of Ryegate, things were so situated

as to cause JONSON'S labour (for a year) to be done, by means of poor-rate payments, for *fifty pounds a year*. Then suppose that, in the parish of Betchworth, adjoining the other, HODGE, who has precisely such a farm as JONSON, is compelled to pay *a hundred and fifty pounds a year for his labour*. Does your Lordship and your Committee of the Collective suppose, that HODGE and JONSON would give the *same amount of rent*? No: you will hardly suppose this; and yet, this is what you must suppose, and must prove too, unless you give up, as whimsical, as nonsensical, as childish in the extreme, the idea, that the *farmers* are the *gainers* by this oppressive practice.

If there were a particular class who gained by this practice, it would be *the landlords*. But, even this is taking a much too confined view of the matter. The *gain* is divided amongst all those who do not labour: it is a system of pure oppression, arising out of the taxes: all gain, in some sort; all who eat taxes; all gain from the labourer. The intermediate classes do not suffer so much. When pressed, they press those below them; and, at last, when the pressure reaches the labourer, he is all but squeezed out of existence.

Nothing can be more childish than to suppose, that those who own, or who occupy, the land, gain (unless they be tax-eaters) by this oppression of the labourers. Is it not clear, that, in whatever proportion the farm-labour is paid for by the community at large, *in that same proportion* farm-produce must be *lower in price*? If a law were passed to cause the whole of the farm-labour to be paid by others than the farmers, is it not clear that farm-produce would *sell for a great deal less* in consequence of this? A farmer would then be no better off than he is now. He would gain nothing by the change. His out-goings would be diminished; but, his prices (or in-comings) must diminish in the same proportion; or, he would soon find that competition would destroy him.

Thus, then, my LORD JOHN, away goes this pretty dream! The *cause* of this curious mode of oppressing the labourers is not to be found in the *disposition* nor in the *interest* of the farmers. It is to be found in that enormous load of taxes, which presses the several classes down upon each other: it is to be found in the Debt, in the Dead-Weight, in the enormous amount of sinecures and pensions and grants: it is to be found in all these, and in that standing

army in time of peace, which is now costing more than our army ought to cost in time of war. In short, the cause of this horrid effect is to be found in *Acts of Parliament*, to some one or other of which, or to some collections of them, every evil, now complained of, can be directly traced.

You decline to say precisely *when this practice began*, but say, that it was generally introduced, during "*the great fluctuation of the price of provisions which occurred during the last thirty years.*" Well, then, my Lord John, what was the cause of that great fluctuation in the price of provisions? Pitt's villanous paper-money. That came forth. It raised the price of provisions; but it did not raise the price of labour. From the time that the accursed funding system began, the English labourer began to be robbed. Every million that was added to the Debt, took a something from the meal of the labourer. The curse came into England with a Whig Revolution. If you look back at prices of food and of raiment, compared with the prices of labour; if you do this from the hour of the arrival of the Dutch King, to the present day, you will find, that the lot of the labourer has been growing worse and worse. The late King had not been long

upon the throne, before the labourer began to taste of what might be called misery. The Butes and the Norths made the English labourer acquainted with degradation that his forefathers had never dreamed of. Pitt and his followers were destined to bring him down to the dirt itself, where he now is, prostrate, and the most wretched, dejected, and almost loathsome animal to be found upon the face of the earth.

The last thirty years have, indeed, done more against him than the thirty years before. A new sort of money was put forth, by which the labourer is as clearly robbed as a man is robbed upon the highway. It is surprising that your Lordship and your colleagues should not, in this case, have adverted to the evidence of the Agricultural Report of 1821. In that Report you would have found, in the evidence of Mr. ELLMAN the elder, all the means of stating to the House, the real and only cause of this ruin and degradation of the labouring classes. In that evidence, you have the price of provisions year after year, and you have the price of labour year after year. Here is the cause of the evil that you have been reporting about. Yet, of this cause you take no the smallest notice; but talk about the fluctuations in the price

of provisions: just as if such fluctuations would have been of any consequence, if the price of labour had kept pace with the price of provisions. But, it is curious to observe how carefully, upon all these occasions, the real cause of the mischief is kept out of view, the motive of which is much too obvious to need to be stated.

It would have been surprising, indeed, to me, if a Report coming from such a quarter had forborne entirely from harping upon the string of "*surplus population*." This monstrous idea is not so current as it was: people seem to be a little ashamed of repeating the ridiculous outcry. Still, you must have a little touch of it. One of the consequences, you say, of thus half starving the labouring people, is, to "*encourage a surplus population*." Strange idea! That an increase of the people should be caused by keeping them in a state of half starvation! Now, you tell us, that, by this practice, the single man is made to work for *three shillings* a week; and a man and his wife for *four and sixpence*. This is fine *encouragement* to marry, to be sure! But, upon what ground do you assert that this practice encourages an increase of the people? You say: "Men who receive but a small pittance, know that they have

" *only to marry, and that pittance will be augmented in proportion to the number of their children.*"

What, then, getting but little from the parish, and wanting to get more, they marry in order to have a parcel of children! What, then, is your notion about this matter, my Lord John? Your Lordship, to the misfortune of the fair sex, is a bachelor, I believe; if you had been a married man, you would have known that children EAT. You would, indeed, my Lord John. They have all of them got mouths, not only to eat with, but to make a devilish noise with, if the eating do not come in proper time and quantity. So, that these labourers of yours, who marry in order to augment their own meal, must be fellows destitute of all calculation; and yet you tell us, that an intelligent witness, Mr. JOHN DAWES, assures you that the labourers say, "we will marry, and then you must maintain us." I do not believe this witness; and I am surprised why you should have believed him, in preference to two other of your witnesses. The REVEREND PHILIP HUNT, and HENRY DRUMMOND, Esq. The former tells you, that "*very few labourers marry voluntarily*." And the latter tells you this: "I believe nothing is *more erroneous, than the asser-*

"tion, that poor laws tend to im-
 "provident marriages: I never
 "knew an instance of a girl being
 "married till she was *with child*;
 "nor ever knew of a marriage
 "taking place *through a cal-*
 "*culation for future support.*"

Strange, indeed, my Lord John, that your Report should be directly in the teeth of this evidence! Especially the evidence of Mr. DRUMMOND, who, besides being an active Justice of the Peace, is well known to have taken uncommon pains in order to promote the well-being of the labouring classes. However, it is against nature to suppose, that a system which necessarily reduces people to a state of half starvation, should tend to the increase of that people.

This idea of a redundant population, can serve no other purpose than that of taking from the shoulders of the Government the charge of having produced such a state of misery. The thing is an absurdity upon the face of it; but, like all other wild notions, it makes its partisans zealous in proportion to its wildness. The Morning Chronicle, a few weeks ago, speaking of the impolicy of Russia in excluding our manufactures, observed, with all the coolness imaginable, and as if the proposition were a thing of course: it observed, "*when, indeed, the po-*"
 "*pulation of Russia shall have*"
 "*become more dense, it may be*"
 "*good policy to prohibit the en-*"
 "*trance of our manufactures.*" So that here we are to learn that the Russians, too, are necessarily going on increasing in number! What an intolerable piece of folly! To speak of it as a fact; as of an admitted fact; as a matter of course thing; as an universally

acknowledged truth, *that the people in every country on earth are regularly going on increasing in number!* When was there before an idea like this existing in the world. Why do not the conceited asses apply their doctrine to the fowls of the air? Why should we be surprised, if the Morning Chronicle were, one of these days, to talk about something to be done, when the population of the *rookeries* shall become more dense?

A little while ago, this same writer, puzzled very much by a question that I put: "How comes it that a surplus population was never talked of UNTIL NOW?" The Chronicle, in answer to this, observed, that the complaint of surplus population was not entirely a novelty; for that, a similar complaint was made *in the reign of Queen Elizabeth*; and that an Act was passed to *prevent the building of cottages*; because it was thought that the number of cottages encouraged the people to marry, and thus increased the population.

Perhaps, my Lord John, a better fact for me, and a worse fact for my opponents, could not possibly have been discovered. It is very true, that in the reign of this cunning and clever and cruel woman, this complaint of surplus population was made, and this Act of Parliament was passed. But, why did this famous virago complain of her having too many subjects? Because the poorer part of those subjects stunned her with clamours on account of their miseries. She, unambitious and modest as she was, had still no objection to have numerous subjects. It was the clamours of those subjects, for food and raiment,

that she did not like. And whence those clamours, my Lord John? Whence the strange idea that the people were increasing too fast? It was not, alas! the people that had increased: it was their miseries that had increased. They had, just before that, been robbed of that means of relief, which the law of nature and the law of the land had appointed for them. The people; the common, the labouring people; those who produce every thing that every body eats, drinks and wears, have always had a perfect right to support out of the land of their country, in case of inability to maintain a maintenance by their labour. How reasonable, how obviously just is this! The performance of labour, I mean heavy bodily labour, is absolutely necessary to the carrying on of the affairs of mankind. The far greater part of labourers must, of necessity, be only just able to obtain a sufficiency of food and of raiment, in the days of their health and vigour. This must of necessity be the case: of absolute necessity, mind; for, otherwise, the necessary labour would not be performed. This being the case, there must always of necessity, be a considerable portion of the labouring class, to receive, in one shape or another, assistance from the richer class.

Hence the necessity of a provision made by law for indigent labourers. Just previous to the reign of Elizabeth, this provision, in England, had been taken away. The provision was, a certain part of the revenues of the Catholic church. There were *no magistrates* with power to regulate the portion of relief. There were *no overseers* of the poor. There were *no collections* expressly for the

poor. But, there was the custom practised for ages, and ages of looking upon the poor and destitute, of looking upon all those who could not maintain themselves, as persons to be maintained out of the revenues of the church. Those revenues pass through the hands of men, who could have no families of their own; of men who could possess no private property; of men whose office made them personally and particularly acquainted with all the affairs of every poor person; of men who must of necessity have had a disposition to do that which was right with regard to relieving of the poor; because, to have done that which was wrong must, of necessity, have produced inconvenience and evil to themselves.

Such was the state of things with regard to the poor but a little while previous to the reign of Elizabeth. While this state of things remained; while such was the amiable mode of administering relief to the necessitous part of the labouring classes; while such was the state of things in England, no complaints were made about a "*surplus population*:" the Sovereign did not complain that he was getting too many subjects, and he called for no Acts to be passed to prevent the building of cottages; a thing so monstrous, so ruffianly tyrannical; so ruthless, and ferocious, that the thing ought now to be expunged from the Statute Book, with some signal mark of national execration; for, cottages are continually *wearing out*, and, to enact that there shall be no new ones, is to enact that a part of the nation shall perish.

This monstrous Act was produced by the taking away of that

provision for the poor, which existed previously to the plundering of them by the ruffian HAL, the wife-killing HAL, and his band of greedy and merciless courtiers. The poor, or, rather, the indigent part of the labourers, had been left wholly destitute. They clamoured for food. They cried out for *employment*! Curious thing! What! *too many people*, then! Just the same complaint that we hear now. The indigent labourers had been stripped of all relief. The selfish and villanous courtiers, who had got possession of the means of relief, took care to keep those means to themselves. This gave rise to the cry of surplus population then. At last, Poor Laws were enacted in the reign of that Queen. A compulsory assessment, and distribution by the hands of Overseers came to supply the place of the natural and amiable mode of relief which existed before. Mark the injustice of this. The public property, out of which the poor had been relieved, had been seized on and distributed amongst the hungry courtiers; or transferred to priests having wives and families to maintain. The sole gainers were the courtiers, and this new race of priests; and all the land proprietors of this whole nation became loaded with a poor tax for ever!

As soon, however, as that poor tax was well established, there were no more complaints about a *surplus population*. On the contrary, from that time up to within these seven years, or thereabouts, an increase of population has always been held forth as an infallible sign of prosperity, and as a proof of excellently good Government. Strange! Now, all at

once, it is discovered that an increase in the number of the people is an evil! Opinions so strange; doctrines so new and so monstrous, are a proof of a disordered state of things. They are a proof, that those who have the management of our affairs know not which way to turn themselves! and, how are we to hope for any thing like a remedy being applied, when notions so childish come forth to the public in printed reports, made to the House of Commons itself?

There is one fact, my Lord John, stated in the evidence, which is of so much importance, that I wonder your Lordships should have omitted it in your Report: it is this, that from one parish, the Ewhurst, near Northiam in Sussex, there have been about twenty-eight persons, men, women, and children, "**SENT TO NORTH AMERICA**, mostly, if not wholly, *at the expense of the parish*!" This is so disgraceful a fact, that it deserved particular notice and particular reprobation. It is the first time in the history of the world, that we have heard of any thing so unfeeling and so unjust, as a nation sending its indigent labourers into a foreign nation, there to find food or to perish. While this has been going on, *sixteen hundred thousand pounds*, partly collected from these very miserable labourers, have been voted by that very House of Commons to whom you were making your Report, to be given for the relief of the "*poor Clergy of the Church of England*;" in which Church there are several Bishops, the neat income of each of whom exceeds thirty thousand pounds sterling a-year.

But, my Lord John, matter like this must be reserved for my ne-

Letter. I shall conclude the present Letter with observing, that your inquiry has been wholly fruitless; You trace the evil to no cause: you give us a most deplorable picture of the state of this once happy people. It is manifest, that the thing to be desired is, higher wages to the labourer; but, as far as your recommendations go, they have not the smallest tendency to produce that effect. You talk, at the close of your Report, of the Magistrates, observing, that the poor laws, if misapplied, "may become a greater evil to the country than any partial misfortune or temporary calamity could inflict." About misfortunes and calamities *inflicting evils*, I, of course, can know little, the idea being above my cut; but, this I know, that let the magistrates "observe" as long as they please, they will never be able to make an amendment in this state of things, until the burden of taxation shall have been reduced more than one half in weight. All the struggles to get rid of poor-rates will be in vain. There will always be great numbers of indigent persons in the class of labourers. There is a natural cause for this. It arises out of the nature of the affairs of men; and if the employers of the labourers be so severely pressed upon by the State, they must, in their turn, press upon the labourers. The labourers thus pressed upon must become more indigent. They have been so pressed upon as for all to become paupers; and it is absurdity in the extreme to suppose, that the farmers who are so hard pressed themselves for the means of paying wages, will not, if they possibly can, draw part of that wages from the public fund.

You hint, in your Report, that the impotent children of able-bodied labourers may be refused relief by positive enactment. You say, indeed, that you are not prepared to go this length; but that you venture to suggest, that where wages have been reduced with a view to supply the deficiency from the parish rates, "*relief might be refused to any person actually in the employment of an individual.*" You seem aware that this would throw maimed labourers out of employment, but think it probable that it would lead, in a short time, to a more wholesome system of paying the wages of labour.

Your reasons for this opinion you keep to yourselves. According to every view that I can take of the matter, nothing more visionary ever entered the mind of man. Not a single married labourer would be employed, if such positive enactments were to pass. Another hint is, that the OUNDLE-PLAN may be adopted, and enforced by law. And what is this plan? Why, to compel every land occupier to give employment to a *certain amount*. Here no regard is had, or can be had, to the pecuniary means of the occupier; no regard to the nature of his farm or of his crops; no regard whatever to his means of any kind. He is to be compelled to expend so much in labour every month, or to pay so much money to the parish. Why, my Lord John, to talk of property in a country where such a law could be in existence is madness. A man is no longer the master of any thing that he has hitherto called his own. It would be a system of downright slavery; and the farmer would be neither more nor less than the slave driver.

In my next Letter I propose to lay aside all these little frivolities, and to take such a view of the subject as becomes a man who is sincerely desirous of seeing the labourers of England, once more, what they formerly were, and of seeing the kingdom placed in a situation to enable it to meet those shocks, which it will inevitably have to encounter.

In the meanwhile, I remain,

Your Lordship's,

Most obedient, and

Most humble Servant,

WM. COBBETT.

IRISH CATHOLICS.

At a Meeting lately held by what is called the Catholic Association in Dublin, my name was mentioned in a manner very flattering to me. I will insert the passage, and then make a remark or two upon it.

"The Orange Press lived on falsehoods; it would almost seem as if they had really an affection for a plain lie. Among other falsehoods, it was said, that Cobbett had received money from the Catholic Association. Cobbett was assailed with calumny, and the Catholic Association should, at least, brush that one lie off his shoulders. It was a direct falsehood. The advocacy of Mr. Cobbett was unbought and genuine. He (Mr. O'Connell) knew Mr. Cobbett personally, and he was proud of it. Mr. Cobbett convinced him (Mr. O'Connell) of the necessity of establishing Poor Laws in Ireland, though he (Mr. O'Connell) had been of a different opinion. The oppressors of mankind were ready enough to bribe the Press; the Catholic Association ought to do one thing for Mr. Cobbett; they ought to take his Register into the Rooms of the Association. There should also be a list

"of Mr. Cobbett's useful works posted in the Rooms; there was his English Grammar, his work of Husbandry, and his Tour in America.

"Mr. O'Connell concluded by moving his resolution, which was seconded by Mr. Loughman.

"Mr. KELLY, in speaking to the resolution, said, that no one circumstance could serve the cause so much as the establishing a Catholic Newspaper in London, which should advocate the cause on its own merits. Those Papers which had done so, did it merely on Whig principles. It was Mr. Cobbett only who had advocated the cause on its own merits. He (Mr. Kelly) did not know Mr. Cobbett personally; Mr. Cobbett's character was, however, known to him, and he was convinced he would not take a bribe from any party. The most powerful advocate the Catholic cause ever had was Mr. Cobbett."

I had never before heard, but I could easily imagine it to be so, that the atrocious Orangemen of Ireland, those worst of ruffians that the world ever yet saw, had vomited forth their calumnies against me. The truth is, that I really do not know what this *Catholic Association* is. I had the pleasure of seeing Mr. O'CONNELL; and I have also had the pleasure of seeing Sir HARCOURT LEE; and both in the same room at Fleet-street. To both I most frankly expressed my opinions; and I must say, that I was pleased with the manners of them both. My opinions respecting what ought to be done for the Catholics of Ireland have never varied one single jot. So long ago as the year 1821, I told Mr. WYNDHAM, who was a great friend of what is called "*Catholic Emancipation*," that I looked upon that measure as nothing at all. Mr. HAY, who was

in England when I was in prison, will do me the justice to say, that I told him: "Ycur Catholic Emancipation is matter of indifference to me. I myself am a Protestant, I belong to a Protestant country. Yours is a Catholic nation; and for my part, if there be any hope of obtaining by law your redemption from your abject subjection to a Protestant Church, I shall always be ready to assist you to the utmost of my power." I repeated the same thing to Mr. HAY in the year 1822.

Every day serves to add to my conviction that there can be no peace in Ireland; that there can be no security for the permanent greatness, and happiness and renown of England, unless the Parliament shall make this great and important change; and, when I consider that this fine island of Ireland is now a source of weakness instead of strength, a source of danger most imminent instead of a source of security; when I consider, that we have now an army of, at least, seventy thousand men, which would be wholly unnecessary if this measure were adopted; when I see that most laborious people in a state of half nakedness and half starvation, and see the effect recoiling upon my own miserable countrymen, when I see that all these evils might at once be removed, and when I see the interests of only a few greedy individuals opposed to the accomplishment of this great and blessed measure, how is it possible for me to express my indignation.

Here is no rebellion proposed, no insurgent movement: a great change, to be sure; but how are great evils to be removed without great changes? As I stated the

question the other day: Would it be to accomplish nothing to put an end to the troubles and the miseries of Ireland? Would it be to accomplish nothing to put an end to the necessity of employing a standing army in time of peace? Would it be to accomplish nothing to make our Sovereign the King of an united people, happy under his sway, and a match for the whole world in arms? All this would be accomplished by acting justly towards the Irish nation. Therefore, I shall pursue the path that I have hitherto pursued. I am very much obliged to Mr. O'CONNELL for the handsome terms in which he has spoken of me. I am obliged to him for his manly proposition to the Catholics, to show their gratitude towards me by the encouragement of my writings. I am aware of the great honour done me upon this occasion; but I wanted none of these things to make me zealous in the discharge of what I deem my duty. As to *bribery*: by whom, according to my calumniators, have I not been bribed? If it has been my duty to commend certain acts of the Ministers, then, according to the Whigs, I have been bribed by them. If I thought it my duty to warn the public against the delusion of the newspapers, and to give unanswerable reasons why the French should enter Spain and possess themselves of Cadiz: then the baffled old scoundrel in Norfolk ran about chuckling like a hen going to lay, that I was "*in the pay of the Bourbons*." I suppose I shall be in pay of Ferdinand, because I have very great doubts whether I ought to wish for the children in the cradle in South America, to have their labour mortgaged to the unfeeling Jews of London. We shall, doubtless,

in due time have it discovered that I am bribed by the *poachers* in England; and particularly by the miserable *labourers* in England, in whose cause I have written more than in all other causes put together.

REMEMBER, READER!

Poor JAMES and PITTAWAY, an account of whose trial was inserted in the last Register, were EXECUTED, at Oxford, on the Monday following the day of trial. THEY PROTESTED THEIR INNOCENCE WITH THEIR DYING BREATH. I should like to know what they said *besides this*. But, these things are always smothered by the base country-newspapers, which are the tools of all that is detestable. However, these two poor men must not be forgotten.

So many applications have been made for the LETTER TO THE EARL OF RODEN, and so general a wish expressed, that a second edition of it should be published, that I insert it here; a thing which I do with the more satisfaction, as it gives me an opportunity of correcting three or four errors, and errors of some consequence, that were in the first edition. I am well aware of the importance of an Essay like this. It is not like a *flying column* in a newspaper. It moves slowly about; but, it moves in no direction without leaving a *lasting effect* behind it. This JOCELYN may live for forty or fifty years; but, as long as he shall live, and after he be dead, the effects of this Essay will stick to him. We hear of his being now actually engaged in the work

of *religious conversion*. Alas! he will labour in vain! Every one will think what he ought to think about the matter. There will be nobody deceived.

TO

THE EARL OF RODEN,

On his happy conversion through the means of the Bible Society.

“So he was exceedingly sorrowful; but it pleased God, in that Society to inform his mind with the right principles. He retired to his closet, poured forth his wishes to the God of mercy, and it pleased that God to listen to his prayers, and to lead him into the way of truth and life.”—*The Earl of Roden's Speech, at a Meeting of the Bible Society, May 1824.*

MY LORD,

Bagshot, June 10, 1824.

THE Public have read with great interest the account of your Lordship's *conversion*. This conversion it is that has induced me to make some remarks on this Bible Society and its proceedings, and I address myself to *you* for reasons that will be obvious enough before I have done. The *Meeting*, at which this speech of yours was made, was only one of many, held about the same time, in the pious WEN. There were many others, some of which, if I have room, I shall notice in the course of this Letter.

My work may, I hope, be expected to live till all this monstrous stuff shall be put down; and, it is pleasing to me to reflect, that it may then be said, that there was *one man*, who, in spite of all the powers of cant, had the sense and the courage to set his face against it.

This Meeting is called an *Anniversary Meeting*; so that, it seems, that we have it yearly. I

am going to state my opinions of the undertaking; and I shall do it without any sort of reserve. I shall ask to have pointed out to me what is, or can be, the use of it; and I shall, I think, point out many mischiefs that it must naturally produce. But, first of all, let me insert the report of the proceedings on which I am about to comment.

The *Twentieth Anniversary* of the British and Foreign Bible Society was held yesterday at the Freemasons' Tavern. The room was crowded before eleven o'clock, at which period several Noblemen and Gentlemen entered the room. We observed on the platform the *Bishop* of Litchfield and Coventry, Lord Gambier, Lord Calthorpe, Charles Grant, Esq. M.P., and many other most distinguished persons.

The President, Lord Teignmouth, was unanimously called to the Chair.

The Secretary (the Rev. Mr. Bramble) then proceeded to read an abstract of the Report of the Society's proceedings for the last year. It was very long, but its interest never abated. The progress of the Society, in their extensive career of benevolence, has considerably increased since the last annual meeting. *New versions* of the Scriptures are still preparing. Those already prepared under the inspection of the Society have undergone revision. Some of them have actually passed through fifteen editions. New doors appear to be continually opening for the further spread of the Holy Scriptures, and the active disposition of the funds of the Society is ever prepared to meet those new demands.

While the Secretary was reading the Report, LORD HARROWBY entered the room, and was received by the meeting with the warmest expressions of applause; LORD RODEN shortly afterwards entered, and was received with similar demonstrations of applause. The accounts from *South America* were peculiarly grati-

fying; "her fields," in the language of the Report, "were already white for the harvest;" but, indeed, there was no quarter of the world from which the accounts were not equally encouraging. All nations seem anxious to evince their attachment to the benevolent cause of the British and Foreign Bible Society. In turning to the domestic affairs of the Society, the Committee could not but deeply regret the loss sustained by the British and Foreign Bible Society by the death of Mr. Grant, one of the Vice-Presidents, and one of the oldest friends of the cause in which they were engaged. The loss of such a man was not easily supplied. The Society too had to deplore the death of one of their Secretaries, who was most skilfully acquainted with the Oriental languages. The accounts from the friends of this Society throughout England, proved that the cause was rapidly advancing throughout this island. In Scotland too the Society was advancing with a steady progress. And Ireland had not been neglected. [Applause.] The friends of this Society were perfectly convinced that the feelings of the people were most likely to be regulated, and their condition improved, by the perusal of the Holy Scriptures; and they were now engaged in circulating the New Testament in the Irish character. [Applause.] The Report concluded by recommending to the Society to persevere in their exertions, until the whole earth should be filled with the Gospel of God.

The Earl of Harrowby rose to move that the Report—an abstract of which they had just heard read—might be printed. The Meeting would permit him to make a few observations upon those parts of that Report that peculiarly engaged his attention. There was one question which he felt disposed to put upon the very hearing of the Report—upon considering the extraordinary effect produced by the Society. Was this the Report of a Society that had existed for centuries, [Hear!] that had grown gradually, and by the accumulated labour of

many years obtained its present eminence? [Applause.] The answer was calculated to amaze. No! it is the Report of a Society in its mere infancy; or, at all events, of a mere minor Society. It is now only in its twentieth year, and it has only been for the latter ten years of its existence that it has advanced without restraint, and vigorously prosecuted its objects. [Hear, hear, hear!] It was gratifying to him, that while our benevolence crossed the Line, and wandered forth to visit all who were benighted and ignorant, our own people at home were not neglected or forgotten. It was very gratifying to him to see that the state of Ireland was not neglected; that was a country in which their exertions would be most usefully, and in which, indeed, necessarily they ought to labour. Ireland would not, one-day or other, be insensible of such exertions. If they looked through the Report, it was quite wonderful the wide extent over which the Society spread its beneficent influence. Look to the islands in the Pacific Ocean,—the existence of which had been unknown until ascertained by the enterprising spirit of one of our countrymen—involved, as they formerly were, in the most disgusting licentiousness,—now anxious to receive and profit by the Scriptures of “the living and true God, and Jesus Christ, whom he hath sent.” If they looked to the vast empire of China, however at first they might incline to despair of its enlightening, yet the accounts contained in the Report were at all events not calculated to strengthen such misgivings. He despaired not of the success of this cause—it had greatly prospered, but not to them belonged its success—it was the Lord’s doing, and marvellous indeed was that success in their eyes. [Hear!] The Noble Earl moved that the Report of the British and Foreign Bible Society for the last year should be printed.

The Earl of Roden said, that the Noble Lord who had just sat down had so ably touched on some parts of

the Report, that he had left him little to say, except to second the resolution, that the Report in question, to an extract of which they had with so much gratification attended, should be printed under the direction of the Committee. But he could not help expressing his gratitude that he was now permitted, with the Meeting, to witness the Twentieth Anniversary of the British and Foreign Bible Society. [Cheers.] It would ill become him to take up the time of the Meeting, in entering into the details of the progress of the Society, and of the blessings to be derived from it; but there was one simple fact which he could not omit stating to the assembly. I will not, said the Noble Lord, say how many years since, I knew a man who was involved in all the scenes of fashionable dissipation which the Irish metropolis doth most abundantly supply. It was his chief object to look for pleasure, and to stifle the thoughts of futurity. He had no care for heavenly things, but in this world’s worthlessness he took especial pleasure. It happened to this individual, to whom I allude, to be present at one of the meetings of your Society in Dublin; he was led there from idle curiosity; and, ashamed to be detected in such a place, he retired to a corner of the room. While that man stood there so secretly and so concealed, he heard opinions delivered which were indeed new to him, and which penetrated his soul, for he then felt that if these sentiments were correct, his eternal misery was well nigh accomplished. He was not an old man, but years flew apace,—so thought the individual to whom I am alluding—and what then was to become of his immortal soul? So he was exceedingly sorrowful, but it pleased God in that Society to inform his mind with right principles, for a good man was there; and he spoke of the power of God unto salvation, and he cautioned that meeting, and every soul there, to build their faith upon the Bible, and not upon the words of man [hear]; and he told them that to all who

sought the assistance of the Holy Spirit, that assistance would not be denied, for that God hath promised "to open to them who knocked;" and that by prayer and supplication the word of God would be made manifest to all. This individual, therefore, retired to his closet—poured forth his wishes to the God of mercy, and it pleased that God to listen to his prayers, and to lead him to the way amid the truth and the life; and though I cannot describe to you the joy and peace of mind which that man experienced, yet will I say, that in all his griefs, and *God hath given him his share*, he has never despaired since that day of the blessing and protection of Heaven. There, in the Bible, *he has found a protection from the storm* which few have felt more keenly, but I trust few with more perfect resignation. [Applause.]—That individual is permitted this day to have the honour of addressing you [loud applause]; he is permitted now to declare the obligations which he owes to an Anniversary Meeting of your Society. The Noble Lord, in concluding, expressed his gratitude to the Society for their efforts in Ireland, and gave to the resolution his most cordial support.

The *Chairman* then proposed to the Meeting the resolution moved by Lord Harrowby, which was unanimously adopted.

The Bishop of *Litchfield and Coventry* moved the next resolution, "That the thanks of the meeting should be given to Lord Teignmouth, President of the Society, for his unceasing attention to the interests of the Institution." The Noble and Rev. Prelate, in adverting to the various efforts made of late by the Society, congratulated the meeting upon the prospect now opening to their view in *Colombia*, and contrasted the progress which the Society was now making in that newly-formed Government with the spirit of bigotry and persecution that disgraced the first introduction of Christianity among that people. The consequence was, *that despotism, civil and religious,*

had covered that land and impaired her moral energies—had made it the seat of superstition—the very fastness of Papal power [cheers]; but the storm had at length subsided, and they were now permitted, under the guidance of Him who "guided the whirlwind and directed the storm," to spread through that country the glorious tidings of "*peace on earth, and good will toward men.*" [Cheers.]

Lord *Barham* seconded this resolution, which was unanimously adopted.

Lord *Teignmouth* returned to the meeting his sincere thanks for the honour conferred upon him. The Report was most gratifying to him, and he was quite sure that in their exertions there would be no relaxation. [Applause.]

A *French Peer*, whose name we could not ascertain, was here introduced to the meeting. He stated that the Bible Society in Paris felt most grateful to the British and Foreign Bible Society for their beneficent assistance. He assured the Society that the Protestants of France were attached to the cause of *evangelical religion*. [Applause.]

Lord *Bexley* moved a vote of thanks to the Members of the Royal Family, for their continual patronage of the Society.

The motion was seconded by the Rev. Mr. Parsons, and carried with much applause.

C. Grant, Esq. M. P., then appeared, and he was received with considerable approbation. He took the liberty of moving a resolution of thanks to the Vice-President; he moved it with much gratification, for he was satisfied it would be received by the meeting with much satisfaction. But he could not content himself with merely moving that resolution. Indeed it was impossible to restrain some sentiments of admiration, some expressions of delight, and even exultation, at the progress of this Society. If any man had stated a century ago, that in the course of twenty years such a Society as the present should rise and flou-

rich—that it should arise, not at a time of peace, without advantages, except its own innate excellence, and except the assistance which it gradually collected to its side from, he might now say, the great and the noble of the land,—it would indeed appear *wonderful how such a Society could have been thus established*, so contrary was it to the common progress of nature, all whose operations were slow, and seemed only to proceed to eminence by a patient continuance in well-doing — so did it mock all other attempts, and baffle all human speculation—

Tante molis erat Romanani condere gentem—was the poet's exclamation in contemplating the foundation of a city, but here was an achievement whose "builder and maker was God;" thus at once silencing our wonder when we attribute to him the guidance, formation, and government of this institution. [Cheers.]

The Rev. Mr. *Morrison*, from the Anglo-Chinese Christians, seconded this resolution. He gave an interesting account of his labours in translating the Scriptures into the language of China.

The resolution of thanks to the Right Reverend and Right Honourable the Vice-Presidents of the Society was then carried.

Joseph J. Gurney, Esq. Secretary to the Norfolk and Norwich Bible Association, moved the next resolution, "That the thanks of the meeting should be given to the Secretary and Treasurer of the Society for their services to this Society, and that the Secretary be requested to continue in office for another year." He observed that he had great pleasure in moving this resolution, for no one felt more deeply than himself the advantages derived to this Society from the services of these gentlemen. When a meeting of this description was intrusted to him, he always felt that thanks were still more eminently due to the author of the institution, to that God who had so signally advanced their institution; and when

he heard to-day from a *Noble Lord* that his conversion, under Providence, was due to attending an *anniversary meeting of this Society*, it was to him only an additional proof of the intrinsic excellence of the Society. The Scriptures, given as they were by *inspiration*, might be read by themselves. He approved of the great Protestant principle of *perusing the Scriptures without note or comment*. He begged, with these observations, to move the resolution which he had previously read to the Society.

The Rev. Dr. *Wardlaw*, from Glasgow, seconded the resolution, which was carried unanimously.

Sir *George Rose* moved the next resolution, which was, that the thanks of the meeting should be given to the Patrons and Officers of the Society throughout this country and Ireland.

The Rev. Mr. *Watson* seconded the resolution, which was also unanimously adopted.

Admiral *Gambier* then moved the thanks of the meeting to the President, for his conduct that day in the chair.

This Resolution was supported by the Rev. Mr. *Cunningham*, Rector of Harrow.

Lord *Teignmouth* briefly thanked the assembly, for so respectful and gratifying a proof of attention, and the meeting separated.

Before I proceed to comment upon this curious matter, I shall make a few general observations with regard to the *utility* of this Society and its exertions; for, though it seems to be taken for granted, that these exertions must do *some good*, I question the fact, and I not only doubt the good of the acts themselves, but I also *question the goodness of the motives*.

One thing is, I think, very clear; namely, the parsons, bishops, and all the rest of that tribe, whether

they belong to the Church, the Methodists, the Presbyterians, the Baptists, the Seceders, the Independents, the Separatists, the Lutherans, the Calvinists, the Soci-nians, the Universalists, the Unitarians, the Muggletonians, or the New Sect, which some people call the *Humbugonians*: whatever sect, swarm, or nest, people may belong to, it must be contemptibly ridiculous to pay teachers, if the professed objects of this Society be not a wretched humbug.

We are told by this Society, that the Bible is every thing; that they have got several new versions of it; that they have converted already by it a large part of the South Americans; that the Bible is hard at work converting the Irish; that, in short, here is a book through which God himself speaks to every one; and that you, the worthies of this Bible Society, are going on spreading about this book, and that you will persevere in your exertions, "until the whole earth be filled with the gospel of God."

This is either true, or it is a humbugging lie: if the latter, there may still be occasion for giving money to parsons and the like; but if it be true, it must be a sort of blasphemy to suffer a parson to talk to you about religion; for what is this short of saying to God: "We have your own word here before us; but that is not enough for us: we must have a parson to save us from hell: we have a greater opinion of the parson's word than we have of yours." Talk of blasphemy, indeed! Where, will you find blasphemy equal to this? Mr. JOSEPH GURNEY, the sleek Secretary of the Norfolk and Nor-

wich Bible Association, who is, I suppose, a sort of Hickory Quaker, observed, that the Scriptures, given as they were, by *inspiration*, might be read by *themselves, without note or comment*. Ah! sleek Joseph! You were for getting rid of the interpreters. I join you, sleek Joseph, with all my heart: and if I come to a determination, which I must, that this is God's own word; if I also come to a determination that this ought to be put into the hands of every man, how can I be beast enough not to perceive that no parson can be necessary?

Lord Harrowby (for all now join in the great work) seemed to be highly delighted with the success, as he called it, of the Society. His Lordship has a brother who is a bishop, with a pretty fat income; and I should be glad to hear from that bishop whether every man ought to have the Bible put into his hands. It is beastly to put it into his hands, if you be not well assured that he can *understand it*. It is perfectly beastly to put it into his hands, unless you be persuaded that he can understand it. If he cannot read it and comprehend it, and if you be not convinced of this, what a shocking piece of sham to put the book into his hands; and if you be convinced of this, you are convinced that he has God for his teacher; and, if he have God for a teacher, what need has he of a bishop, though that bishop's name may be RYDER? There was, it seems, a bishop present and speechifying at this Meeting. He is called the Bishop of Litchfield and Coventry, what his name is I do not know; but, if I had been present, I would have asked him what was the use

of his office, if this Bible Society were working for good?

The business of the priest is to teach the people religion; to teach the children, especially; to hold, in fact, a religious school; to tell the flock what is the will of God; to keep God's word in his possession, and to be the interpreter of God to the people. There is common sense in this. There is consistency in it. Here no one pretends that the people themselves can understand the word of God; and, therefore, that word is not put into their hands. It is perfectly monstrous to say to a man, Take *that book*: it contains the words of eternal life: they are words which God himself addresses to you for the purpose of saving your soul: but, mark me, you must give one-tenth of all your corn and milk and sheep and pigs and calves, to a parson, in order that he may teach you religion. To talk thus to a man argues insanity, or hypocrisy incomprehensible.

I am of opinion that the printing and publishing of the Bible, has done a great deal of mischief in the world. No matter how good the contents of the book may be; no matter how true the history of it; no matter how excellent its precepts and its examples. Like most other good things, it is possible for it to be so applied as to produce mischievous effects. And what was the first effect of this printing and publishing? The splitting up of the people, who had before been all of one faith, into numerous sects, each having a faith different from all the rest. However, this really seems to be, by some persons, regarded as a happy circumstance. This patch

and piebald work in religion is spoken of by some as affording to the Almighty the pleasing spectacle of great variety!

But, come; let us try this a little. What! a variety of religious creeds pleasing to God! Will any one openly hold that God delights in lies? Yet, He must delight in lies, if He delight in a *variety of beliefs*. There can be but *one true belief*: all the rest must be false. Every deviation from the truth is a lie. Each sect must believe that all the other sects are in the high road to perdition. To think in any other way about the matter, is to consider all faith and all religion as a mere farce. And yet, there are men to pretend that a variety of faiths is pleasing to the God of truth!

There can be but one true religion. All the rest must be false. It is dismal enough, then, to know that there are forty of them, or thereabouts. The printing and publishing of the Bible may possibly have established the one true religion; but, at any rate, it *must* have created *thirty-eight false religions*. There can be but *one true one, mind*. I beg you not to forget that; so that, this printing and publishing have caused thirty-eight false religions to rise up, at any rate. Whether it caused the one true one to rise up, is more than I shall attempt to determine. But, we may make this observation, that, if the Catholic religion were not the true religion, it seems strange that it should have existed all over Europe for so many centuries; it seems strange, too, that those who protest against that religion should, at the end of more than two cen-

turies of preaching and printing and publishing against it; and after having caused Europe to be deluged in blood; it is strange, I say, that these Protestants should still be found in so contemptible a minority.

Insist, my Lord RODEN, that the Bible-spreading religion is the true one; and then ask yourself how it happens, that, in *your own country*, where the property of the ancient church has been taken and given to its subverters by law, those subverters split into forty different sects, form, at the end of more than two hundred years, only a seventh part of the nation. What says the word of God which you are so industrious in circulating? "*One faith, one church*;" and again, "*I will build my church upon a rock; and the gates of hell shall not prevail against it.*" Look at your own country, then, my Lord; and say whether this promise has not there been fulfilled.

The influence of this Society of yours appears to be singular in its operation and effects. Its benevolence and its success have reached China. Its translations of the Scriptures have gone forth to enlighten and convert the natives of Asia. Lord Harrowby tells us, in the exultations of his piety, to look at the works of the Society in the Pacific Ocean; to look at the late licentious inhabitants of the Islands in that Ocean; inhabitants whom the Society have made anxious to receive and profit by the Scriptures of the living and true God, and Jesus Christ whom he hath sent. The pious President of the Council, after having again bade you look to your work in the vast em-

pire of China, concluded with observing, that the success "was the Lord's doing, and marvelous indeed was that success in his eyes." The Report of the Society told you, that the report from South America was peculiarly gratifying; "that her fields were already *white for the harvest*."

Now, my Lord, is it not something *strange*. You will please to understand me, my Lord: I by no means say that these reports and statements are impudent lies. But, with the greatest deference and respect, my Lord, I ask you, who are an Irishman, and who ought to understand a pretty deal about that country, seeing that you receive (as your noble father received before you) what I call a thundering sum of money every year out of the taxes, the effects of which upon poor Ireland are pretty notorious; I ask you, my Lord, whether it be not somewhat strange that this converting Society of yours; that this Society, which, as the wonderful President of the Council observes, has been so successful in the Pacific Ocean; in the vast empire of China; that has made the fields of South America already white for the harvest: is it not somewhat strange, I say, my Lord, that this Society, *when it comes to talk about Ireland*, has no more to say, than that Ireland has not been neglected, and that "*Ireland will, one day or other, (at least Lord Harrowby says so,) not be insensible of such exertions.*" One day or other! Not insensible! What the devil then: while you have been making such conversions in the vast empire of China and amongst the frolicsome damsels in

the Islands of the Pacific; while you have made the fields of South America already white for the harvest, though, as even the Bishop of Litchfield and Coventry says, those fields were "the very fastnesses of Popery:" again, my Lord, let me ask you, is it not strange, that, while this Society has been converting half the world, it has not, *as yet*: it may, as Lord Harrowby, says, "*one day or other*," not be "*insensible*" to the Society's exertions: but what I have to say, my Lord, is this: Is it not strange indeed, that this Society, which has been converting so large a portion of mankind, should never, *as yet*, have been able to convert **ONE SINGLE IRISHMAN**?

"You lie, you villain, scoundrel, jacobin, radical rascal"! I think I hear some enraged Orangeman exclaim; and then ask me, with lips drawn up, head pushed forward, teeth looking like those of a dog that is just going to bite you, "Has not the Society converted my Lord Roden? Aye, "you teef, and in Dublin, too!"

Gently, good Orangeman. I beg his Lordship's pardon. I had forgotten this conversion of his Lordship. I allow (because I cannot dispute the word of the noble peer) whose word of honour, you know, is fully equal (and, upon my soul, I sincerely believe it) to the oath of a thousand common Orangemen. The noble Lord has said it; and therefore I believe that he was converted by the Society. But, pray, observe, good Orangeman (and do not, my friend, foam and grind your teeth at such a rate); pray, I say, observe, good Orangeman, that it was not a Jew, a Mahometan, or a Pagan converted to Christianity;

nor was it a Catholic converted to a Protestant; but a *sinner*, a mere Protestant *sinner*, converted to a *saint*!

This is a very different thing from the other sorts of conversion. Observe, too, that this most blessed effect was produced by talking to the noble Lord, and not by *s* reading; for the noble person himself says, that he cared not for heavenly things, "till he heard "*opinions delivered* which penetrated his soul; that made him "perceive that his eternal misery "was well nigh accomplished." The noble person expressly says, "that the good man spoke of the "power of God and of salvation." It is strange that the noble person should never have cared about heavenly things before, seeing that he had an uncle who was a Right Reverend Father in God, and who was first, Bishop of FERNS, and afterwards Bishop of CLOGHER. This, however, aside for the present: it was, as I said before, the changing of an Irish sinner into a saint, and not the changing of an Irish Catholic into a Protestant.

It is of this latter sort of conversion, that Ireland, my Lord Roden, stands so much in need, in order to give her a chance of tranquillity. How is it, then, my Lord, that this Society, which, by means of its comparatively puny subscriptions; that this Society, which has made the fields white for the harvest amongst the Catholics of South America, where, as this Bishop of Litchfield and Coventry tells us, Popery had its fastnesses; how is it, my Lord, that this Society, alone, can thus carry on the conversion of the Catholics of South America, and cannot, even with the aid of all the Irish bishops and parsons, convert one single

Irish Catholic; nay, how is it, my Lord, that this same Society, aided by all those bishops and parsons, cannot prevent the pennyless Popish priests from converting the Protestants to be Catholics; and that too, to such an extent as to threaten to leave eighteen bishops and above two thousand parsons without any congregation at all!

Again, I say, that I mean not to assert, that the above inserted report and speeches contain a parcel of most abominable lies. I do not pretend to assert that, my Lord: but, I do most flatly assert, that, if the statements in the above report and speeches be true, the non-conversion of the Irish is the most surprising thing that ever was heard of in the world.

Another observation to make, is, that the circulating of bibles, like every other measure, ought to be judged of by its effects. If the effects be good, the measure may be called good; if bad, the measure ought to be called bad. As to the effects of the measure amongst the Chinese, or amongst the gay lasses of Otaheite, no argument can be built on that, because we have no evidence, except that which we derive from *your missionaries*, a sort of evidence only admissible in a court of cant, and to which, therefore, I take leave to object. We must confine ourselves to evidence to be collected in this kingdom. And what evidence is this to be? The opinion of this man or that man is worth nothing. The observation, or pretended observation, of individuals is, likewise, worth nothing in such a case: men, however upright they may be, generally think that they see their own opinions verified. Even in resorting for evidence to the state

of society, we must take care that our instances be not partial.

But, let us try your Bible work by experience, and let that experience be proved to us by general and striking facts which nobody can deny. Twenty years, then, is, you tell us, the age of your Society. You tell us that your measure must produce great and general effect. What, then, has been the effect? We have no positive proof that it has produced any effect at all. We cannot produce any proof of its bad effects; but we have proof enough that it has produced no good effects, seeing that we may date from its birth a vast increase of misery, wickedness, and degradation; an enormous increase of pauperism and of crimes; a doubling of the size of the gaols; more than a doubling of the number of persons transported, and more than a doubling of the number of persons hanged. Five times the number of persons sent to gaol, and three times the number of persons convicted of crimes; a fourfold increase of misery in England, and a tenfold increase of misery in Ireland.

You will say that the circulating of bibles is chargeable with none of these; and this may be so; but if this circulation of bibles be contemporary with this constant increase of evil, it remains for you to show that the circulation of bibles has produced no part of that increase; while we, on our part, have a right to presume in favour of the affirmative of the proposition. If the measure had been one of great and extensive utility, its benefits must have been felt in a greater or less degree. The state of the people would have been better for

it: but that state has, upon an average of years, been getting worse and worse, till at last one-third of them are allowed to be half naked and half starved, while a great part of the rest are in a state but very little better. The bibles had, perhaps, nothing to do with the matter; but, at any rate, men were never shut up in their houses from sunset to sunrise, and never transported without trial by jury, until after the birth of this Society; so that if it have not been the cause of, it has come in company with, the greatest calamities and oppressions that the country ever knew.

The Bishop of Litchfield and Coventry seemed to have particular delight in speaking of the conversions that the Society has made, or pretends to have made, in Spanish America. He said that he congratulated the Meeting on the prospect now opening to their view in Colombia. The Bishop did not tell us precisely what those prospects were; but he said that we were now permitted, to "spread through that country the glorious tidings of *peace on earth and good will toward men.*" *Peace*, sayest thou, Right Reverend Father in God? *Peace!* Why, what hopes have we of selling our cottons there, our rotten cottons, and our swords, guns, and pistols; what hopes have we of doing this except through the means of a bloody civil war? It is not peace, Mr. Bishop, but really and literally a "*sword*" that we are sending to that people. And you are for this revolution, are you, Bishop? Why were you not, then, for the revolution in France? You rail against the Popish power in South America; but were you not one

of those who applauded the war, waged for the purpose of restoring the House of Bourbon and the Pope, and of necessity, the Catholic religion? The Bishop talks a good deal about South America having been the seat of *superstition*; and yet the Bishop heard you patiently enough give the account of your miraculous conversion. But the Bishop talked also of "the despotism, civil and religious," in South America. I do not know who this Bishop is, but if I cannot get at him to ask him, somebody else may. The Bishop talks of despotism, civil and religious; and he says that we are going to spread through the country the glorious tidings of deliverance.

Bishop! Turn this way a bit, Bishop, and hear a little of what I have got to say about this same despotism. Before you made the assertion relative to the despotism, civil and religious, of South America, you must, doubtless, have read something about it. You must have read about it in some book, and you know, to be sure, where to find that book. Let me ask you, then, were the people of South America compelled to pay tithes to a sect which had been fastened upon them by another and more powerful country; were they compelled to live under the domination of a priesthood, who had taken their own churches and church endowments from them, and whose religion they abhorred? Were the people of South America shut up in their houses from sunset to sunrise? Was an army kept at their own expense to assist in collecting taxes from them? Come, come; Right Reverend Father in God, you who talk of the Popish despotism in South America, give

us one single instance, if you can, of South America having witnessed a battle like that of Skibbereen! Show us, if you can, a book in which it is recorded that the South Americans were half naked, and that whole parishes of them received the *extreme unction* preparatory to approaching death from starvation; and that, too, at a time when the public authorities were declaring that food was too abundant.

It may be observed, that our Protestant clergymen always keep the worst word that they have to bestow, to bestow upon Popery. They mortally hate the Catholic priests, men who have no wives, and who hoard up no fortunes; men who never wear buckskin breeches, nor go a fox-hunting; men who never sally out at the head of a squadron to collect tithes; men who do not go rambling all the world over, but who live with their flocks; men who do not pocket millions in the amount of tithes, and hand the religious education of the people over to JOSHUA WATSON, wine and spirit merchant, Mincing-lane, Fenchurch-street, London; men who have no cant, no evangelical twattle, no sighing, no sobbing, and the devil knows what. Our parsons know very well *why* they dislike the Catholic priests. They know, in short, that, if these priests had fair play, they would carry on conversion indeed. Our parsons are cunning enough; but it does not require much cunning to perceive how soon they would be ousted, if the Catholic priests had but a fair chance against them.

Besides this, our parsons remember how their predecessors first got possession of the good things of the church. They re-

member old HAL and all his tricks and all his wives. They remember his subornings, menacings, bribings, cuttings, maimings, hangings, and burnings. They remember his sequestrations and confiscations. They cannot but look back to him as the fountain of their possessions and their power. They, therefore, acting upon the Spanish proverb, hate the Catholics for this reason as well as the reason before mentioned. Methodist, Quaker, Jumper, Unitarian, Jew, Turk, Deist or Atheist; any thing they like better than a Catholic; and JOSHUA WATSON's Society for "Promoting Christian Knowledge" publishes ten tracts against the Catholics where they publish one against the Deists and Atheists. Thus, though nobody else at the meeting said any thing about any particular sect, the father in God could not hold his tongue upon the subject. He must let his ill will peep out, even upon an occasion like this, when there was such a boasting of universal benevolence and philanthropy.

But, was the Bishop aware that he was giving his sanction to rebellion in South America? Is he aware that the doctrine which he cooks up for South America, may, one day or other, be cooked up for a country much nearer home? He is not aware of this, perhaps; but, to a certainty that doctrine will be cooked up. South America, being at a great distance, does not excite so much alarm. To seize upon church property there, and to apply it to public purposes, appears to our old Pittites to be right enough. It is very strange, that they should seem to have entirely forgotten all their outcry against the Republi-

cans of France for what they called their *sacrilege*. If it were sacrilege to seize upon church property in France, why is it not sacrilege to do the like in South America?

And now let me address myself once more to the Bishop. Between the years ninety-three and ninety-five, wonderful were the praises which our church bestowed on the French church, and especially the priests; but, that which appeared the most wonderful was their praising the Pope and the Catholic religion. The Bishop of Rochester, in a charge to his clergy, bade them look upon the French Catholic priests as their *brethren*. This was wonderful to me, who had always been told, that the Pope was the *beast* with seven heads and ten horns; that he was the *man* of sin; and that he was the whore of Babylon. I never had troubled my head much about the matter, and I comprehended nothing of these abusive appellations. But, I gathered from it all, that the popish clergy were a set of very wicked devils, whom it was clearly my duty to hate without any further inquiry. I was, therefore, not a little surprised, when I saw these French catholic priests received as *brothers* by our parsons. Since that time my surprise has completely ceased; for I have found, that the parties were not brothers *in Christ*, but brothers *in Tithes*. If the French people confiscated tithes, the English people might do the same. They *will do it* indeed; but that is not the question at present: if the French people confiscated church property, it was evident that sort of property here would be brought into imminent danger. Therefore our pul-

pits rang with revilings against the French people; and, in fact, for what? For having put down those who were the ministers under him, whom our parsons had always called the *beast*, the *man* of sin, and the *scarlet whore of Babylon*, with robe steeped in the blood of the saints. It was an affair of tithes altogether: the French people had put down tithes; but it would not do to cry out against them *for that*: therefore, they were represented as sacrilegious wretches, blasphemers; *enemies of God*, when, all the while they were only enemies of tithes.

This was the foundation of the friendship of our parsons for the French catholic priests. They have no such feeling for the priests in South America; though the religion of those priests is just the same as the religion of the priests of France was. Our parsons do not imagine that we shall take any example from the South American people in the putting down of priests. Our parsons know that that country is far off, and that our newspapers, by keeping up a constant lying backward and forward, will always prevent us from knowing what is actually going on. Therefore, they have no feeling in common with those priests. Then, these black-coated honies of ours, who always smell danger further than any body else, begin to perceive that the House of Bourbon is growing strong. They know very well that that strength is greatly favourable to the Irish Catholics! Yes, though you may think that I am smelling for them, my Lord, they do smell this for themselves. They know that British weakness, relative or positive, is strength to the Irish

Catholics, whom they fear more than at any former time. Our parsons, for these reasons, do not like to see an increase of the strength of the House of Bourbon; and they know well how powerful that house would become, if Spanish America were completely tranquillized. Hence, my Lord, the Bishop's joy at "the prospect now opening in "Colombia;" hence his anxious wishes for the success of the insurgents; hence his praises of the insurgent Government! As to the fact, I should not wonder at hearing that that Government is completely overturned; but that is no matter. We have got at a solution of this mysterious language of the Bishop; and now we will, for a little, at any rate, take our leave of the Father in God, who, perhaps, will not be so forward another time in making speeches against Popery at the Freemasons' Tavern.

It is a pity that the reporter was not able to give us the name of the FRENCH PEER who is said to have been present, and who assured the Society, that the Protestants of France were attached to the cause of evangelical religion. As you dealt in anecdote, my Lord, I will do the same. After one of the political brawls at Paris, one of those little under revolutions of parties that took place, there was a French physician who saved himself by getting off to America in a Philadelphia ship. Upon his arrival, he found that the Quakers were the richest part of the community, he put on a buttonless coat, and a hat with a brim eight inches broad, he was not only a "*Friend*," but a Friend

casionally moved by the spirit;

and a French lady and I (she *pestering* him all the while, and I laughing) actually heard him preach in the great meeting-house in Philadelphia. He could not speak English; but had an interpreter; yes, the *spirit* had an interpreter! Pray, my Lord Roden, was the spirit that you talk about, a spirit of this sort? But, to make short of my story, JOHN MARSELACK became the Quaker physician. He got a deal of money, nobody was heard of among the Friends but JOHN MARSELACK. It was such a triumph! to make a convert of a celebrated French physician. It was, in a small way, like your great Society making the fields in South America white for the harvest! In about two years, however, JOHN MARSELACK's party having got uppermost again in France, and John having got some pretty good sacks of dollars, and being heartily tired of the restraint and mummery in which he was compelled to live, he prepared to return to France. "Friends" were in despair; there was such a whining and such a sighing! At last the day came, and with thousands of silent squeezes by the hand, and with sweetmeats enough to serve twenty families for a year, off he came in a fine merchant ship, but not without six elders to accompany friend John down to the mouth of the river Delaware. There they took leave of their brother broadbrim. They went back in the pilot-boat; and John, before they were half a mile from the ship, went down into the cabin, stripped off his Quaker garb, put on a suit of uniform of the national guard of France, came upon the deck, with a fiddle in his hand, playing the tune of *ça ira*!

Now, my Lord, far be it from me to suppose that a French Peer would play you a naughty trick like this; but, to believe that there is such a thing as a French Methodist in the world, I must see him with my own eyes, hear him with my own ears, touch him with my own hands; and have a certificate of his birth, parentage, and education. A sister society of yours, the "CONTINENTAL SOCIETY" as it calls itself, lament most feelingly, that they can do nothing with the French! Frenchmen, I respect you for it. Keep tyranny out of your country, if you can; but, with still more care, keep from you all-degrading cant. In conclusion, (and the time for concluding is come), let me ask Lord Harrowby, who tells us that the spread of the Bible is the *Lord's work*, whether the readers of the Bible in China and elsewhere, have ever heard of what passed in the House of Commons in the year 1809, whether care has been taken to inform them what *boroughs* mean; whether, in short, the history of the country from which these Bibles go, is made known to those who are told that the book contains the means of their salvation.

As to yourself, my Lord, (for I must pass over the *Watson*, the *Rose*, and the *Gambier*, which I find at the foot of the report); as to yourself, my Lord, I had said enough, I thought, already; but happening to see towards the close of your speech, that God had given you your share of grief, my memory sent me back to the *Sinecure List*, where I found you to be Auditor-General of something in Ireland, with the sum of three thousand five hundred and sixty-

eight pounds a-year; and I found that you had enjoyed this with your father from the year eighteen hundred. I found also that your father was searcher of the port of Galway, with a receipt of six hundred and five pounds a-year. What you have had besides I am sure I cannot say; but supposing you to have had only the one office, you and your father have received from that office alone "EIGHTY-FIVE THOUSAND SIX HUNDRED AND THIRTY-TWO POUNDS;" and you yourself now receive, at least, and may receive for forty or fifty years longer (if the present system continue), three thousand five hundred and sixty-eight pounds a-year. What your relations have received and still receive, I have not, at present, the means of pointing out; but, my Lord, you tell us yourself, that you once lived in the pursuit of nothing but *pleasure*. "Whether God have yet given you your share of griefs," I know not; but, I know well, that this miserable nation has been compelled to give you your full share of its money. I do know a *man*, my Lord, who has had much more than his due share of griefs. An innocent man, half flayed alive by the scourges of merciless Orangemen; and can I hear you, with every luxury upon earth at your command, supplied, too, by the sweat of the people; can I hear you complain of griefs, and not think of the sufferings of the half-murdered BYRNE!

I am, my Lord,
Your most obedient
And most humble Servant,
WM. COBBETT.

MARKETS.

Average Prices of CORN throughout ENGLAND, for the week ending 31st July.

| Per Quarter. | s. | d. |
|--------------|----|----|
| Wheat | 59 | 3 |
| Rye | 47 | 2 |
| Barley | 34 | 4 |
| Oats | 26 | 9 |
| Beans | 37 | 2 |
| Peas | 38 | 1 |

Corn Exchange, Mark Lane.

Quantities and Prices of British Corn, &c. sold and delivered in this Market, during the week ended Saturday, 31st July.

| Qrs. | £. | s. | d. | s. | d. |
|--------------------------|----|----|-------------|----|----|
| Wheat.. 5,912 for 17,537 | 8 | 10 | Average, 59 | 3 | |
| Barley.... 699.... 1,139 | 9 | 10 | 32 | 7 | |
| Oats.. 17,433.... 23,379 | 14 | 5 | 26 | 9 | |
| Rye.... — — — — — | | | — | | |
| Beans.... 743.... 1,315 | 19 | 9 | 35 | 3 | |
| Peas.... 386.... 707 | 4 | 4 | 38 | 5 | |

Friday, Aug. 6.—The arrivals of this week are only moderate. Fine dry samples of Wheat are brisker in sale, and rather exceed the prices of Monday, but other kinds find very few buyers. Barley sells slowly at last quotations. Beans and Peas have no alteration. Oats have met a better sale to-day, with an appearance of some improvement in prices.

Monday, Aug. 9.—The arrivals of last week were only moderate; but this morning there is a better

supply of Wheat from Essex than for some time past, and of better quality, with fair quantities fresh in from other parts; making the show for this day's market pretty good. The supply of Barley is limited, and that of Oats rather scanty. In consequence of the late showery weather, the Millers have shewn more disposition to buy, and fine Wheat was readily sold this morning on somewhat better terms than last Monday; with some improvement also on other qualities: but the day continuing remarkably fine, occasioned a dulness towards the close, and prices receded to the terms of last week. Rye is 2s. per qr. cheaper.

In Barley, Beans and Peas, there is very little doing. Oats have sold more freely than this day se'nnight, at rather higher prices, but not on such good terms as on Friday last. The Flour trade remains as last reported.

Prices on board Ship as under.

| | |
|-------------------------|-------------|
| Wheat, red, (old) | —s. to —s. |
| —— white, (old) | —s. —s. |
| —— red | 40s. — 46s. |
| —— fine | 47s. — 54s. |
| —— superfine | 58s. — 60s. |
| —— white | 45s. — 48s. |
| —— fine | 50s. — 58s. |
| —— superfine | 64s. — 68s. |
| Flour, per sack | 55s. — 60s. |
| —— Seconds | 50s. — 55s. |
| —— North Country .. | 46s. — 50s. |

ACCOUNT OF WHEAT, &c. ARRIVED IN THE PORT OF LONDON,

From August 2 to August 7, both inclusive.

| Whence. | Wheat. | Barley. | Malt. | Oats. | Beans. | Flour. |
|--------------------|--------|---------|-------|-------|--------|--------|
| Aberdeen ..... | ..... | ..... | ..... | 30 | ..... | ..... |
| Aldbrough | 227 | ..... | ..... | ..... | 10 | ..... |
| Alemouth | 234 | ..... | ..... | 373 | ..... | ..... |
| Arundel ..... | ..... | ..... | ..... | ..... | ..... | ..... |
| Banff ..... | ..... | ..... | ..... | 833 | ..... | ..... |
| Berwick ..... | ..... | ..... | ..... | 40 | ..... | 16 |
| Boston ..... | ..... | ..... | ..... | 1475 | ..... | ..... |
| Bridport ..... | ..... | ..... | ..... | ..... | ..... | ..... |
| Chichester ..... | ..... | ..... | ..... | ..... | ..... | ..... |
| Clay ..... | ..... | ..... | ..... | ..... | ..... | 150 |
| Dartmouth ..... | ..... | ..... | 80 | ..... | ..... | ..... |
| Colchester | 176 | ..... | 240 | ..... | 46 | 1040 |
| Harwich | 677 | ..... | 180 | 25 | 65 | 170 |
| Leigh | 754 | ..... | ..... | 20 | 65 | 40 |
| Maldon | 873 | ..... | 300 | 112 | 309 | 530 |
| Exeter ..... | ..... | ..... | ..... | ..... | ..... | ..... |
| Gainsborough ..... | ..... | ..... | ..... | ..... | ..... | ..... |
| Grimsby ..... | ..... | ..... | ..... | ..... | ..... | ..... |
| Hull ..... | ..... | 15 | ..... | 1565 | ..... | ..... |
| Ipswich | 582 | 90 | 640 | 60 | ..... | 510 |
| Inverness ..... | ..... | ..... | ..... | ..... | ..... | ..... |
| Kent | 1357 | ..... | ..... | 147 | 275 | 1845 |
| Leith ..... | ..... | ..... | ..... | ..... | ..... | ..... |
| Lynn | 40 | ..... | 50 | 225 | ..... | 255 |
| Newhaven | 212 | ..... | ..... | ..... | ..... | ..... |
| Preston Pans | 300 | ..... | ..... | ..... | ..... | ..... |
| Poole ..... | ..... | ..... | ..... | ..... | ..... | ..... |
| Shoreham ..... | ..... | ..... | ..... | ..... | ..... | ..... |
| Spalding ..... | ..... | ..... | ..... | 305 | ..... | ..... |
| Southampton ..... | ..... | ..... | ..... | 110 | ..... | ..... |
| Stockton ..... | ..... | ..... | ..... | ..... | ..... | ..... |
| Southwold | 232 | ..... | ..... | ..... | ..... | ..... |
| Weymouth ..... | ..... | ..... | ..... | ..... | ..... | ..... |
| Wisbeach ..... | ..... | ..... | ..... | ..... | ..... | ..... |
| Woodbridge | 699 | ..... | 50 | ..... | 10 | 128 |
| Yarmouth ..... | ..... | ..... | 507 | ..... | ..... | ..... |
| Dungarvon ..... | ..... | ..... | ..... | 625 | ..... | ..... |
| Limerick ..... | ..... | ..... | ..... | 645 | ..... | ..... |
| Waterford ..... | ..... | ..... | ..... | 275 | ..... | 100 |
| Wexford ..... | ..... | ..... | ..... | 565 | ..... | ..... |
| Foreign | 340 | ..... | ..... | 3845 | ..... | ..... |
| Total | 6703 | 105 | 2047 | 11275 | 780 | 4784 |

Aggregate Quantity of other kinds of Pulse imported during the Week :

Rye, — ; Pease, 196 ; Tares, 20 ; Linseed, 20 ; Rapeseed, 142 ;

Brank, — ; Mustard, — ; Hemp, — ; and Seeds, 407 quarters.

Total Quantity of Corn returned as
Sold in the Maritime Districts,
for the Week ended July 31.

| | Qrs. | | Qrs. |
|-----------|--------|-----------|--------|
| Wheat .. | 26,671 | Oats | 26,029 |
| Rye | 28 | Beans.... | 2,228 |
| Barley .. | 2,023 | Peas..... | 399 |

Monday, Aug. 9.—The arrivals
from Ireland last week were 6114
firkins of Butter, and 1504 bales of
Bacon: and from foreign ports
8509 casks of Butter.

City, 11th August, 1824.

BACON.

The consumption is nearly at an
end; but prices remain about the
same: there are very few buyers.
Landed, 53s. to 54s.

BUTTER.

The price of Dutch having ad-
vanced, those who were afraid to
engage Irish, now begin to regret
their timidity. The trade, however,
is rendered very precarious by the
uncertainty in regard to the quan-
tity of Foreign Butter yet to come
to this market. Dutch 80s., Landed.
Carlow, 78s., on Board.

CHEESE.

There is every probability of
Cheese continuing dear; particu-
larly *old* Cheese of every descrip-
tion. Cheshire, 74s. to 92s.—Som-
erset, 84s. to 92s.—Old Double

Gloucester, 70s. to 76s.; New, 60s.
to 66s.; Single, 50s. to 60s.—Thin
Wiltshire, 42s. to 43s.

Price of Bread.—The price of
the 4lb. Loaf is stated at 10½d. by
the full-priced Bakers.

SMITHFIELD, Monday, Aug. 9.

Per Stone of 8 pounds (alive).

| | s. | d. | s. | d. |
|--------------|----|----|----|-----|
| Beef | 3 | 6 | to | 4 2 |
| Mutton | 3 | 8 | — | 4 6 |
| Veal | 4 | 6 | — | 5 8 |
| Pork | 4 | 2 | — | 5 2 |
| Lamb | 4 | 6 | — | 5 4 |

Beasts 2,657 | Sheep ... 26,070
Calves.... 230 | Pigs..... 170

NEWGATE (same day).

Per Stone of 8 pounds (dead).

| | s. | d. | s. | d. |
|--------------|----|----|----|-----|
| Beef | 2 | 8 | to | 3 8 |
| Mutton | 3 | 0 | — | 4 0 |
| Veal | 3 | 4 | — | 5 4 |
| Pork | 3 | 4 | — | 5 4 |
| Lamb | 3 | 4 | — | 5 4 |

LEADENHALL (same day).

Per Stone of 8 pounds (dead).

| | s. | d. | s. | d. |
|--------------|----|----|----|-----|
| Beef | 2 | 10 | to | 4 0 |
| Mutton | 3 | 4 | — | 4 0 |
| Veal | 3 | 0 | — | 5 0 |
| Pork | 3 | 4 | — | 4 8 |
| Lamb | 3 | 8 | — | 5 0 |

POTATOES.

SPITALFIELDS—per Cwt.

| | | | |
|-------------|-------|----|-------|
| Ware..... | 3s. 0 | to | 4s. 0 |
| Middlings.. | 2 0 | — | 2 6 |
| Chats | 0 0 | — | 0 0 |

BOROUGH.—per Ton.

| | | | |
|--------------|------|----|-----|
| Ware..... | £3 6 | to | 4 6 |
| Middlings .. | 2 0 | — | 2 5 |
| Chats..... | 1 10 | — | 0 0 |

HAY and STRAW, per Load.

Smithfield.—Hay .. 80s. to 110s.

Straw ... 42s. to 58s.

Clover.. 90s. to 120s.

Whitechapel. Hay .. 80s. to 115s.

Straw. 50s. to 56s.

Clover.. 100 to 126s.

COUNTRY CORN MARKETS.

By the QUARTER, excepting where otherwise named; from Wednesday to Saturday last, inclusive.

The Scotch Markets are the Returns of the Week before.

| | Wheat. | | | Barley. | | | Oats. | | | Beans. | | | Pease. | | |
|------------------|--------|----|-------|---------|----|-------|-------|----|-------|--------|----|-------|--------|----|-------|
| | s. | to | s. d. | s. | to | s. d. | s. | to | s. d. | s. | to | s. d. | s. | to | s. d. |
| Aylesbury | 56 | 64 | 0 | 38 | 40 | 0 | 26 | 30 | 0 | 40 | 42 | 0 | 0 | 0 | 0 |
| Banbury | 52 | 58 | 4 | 34 | 37 | 0 | 25 | 28 | 0 | 40 | 44 | 0 | 0 | 0 | 0 |
| Basingstoke | 48 | 63 | 0 | 32 | 35 | 0 | 25 | 28 | 0 | 40 | 46 | 0 | 0 | 0 | 0 |
| Bridport..... | 56 | 62 | 0 | 28 | 30 | 0 | 26 | 28 | 0 | 42 | 0 | 0 | 0 | 0 | 0 |
| Chelmsford..... | 52 | 68 | 0 | 34 | 40 | 0 | 25 | 30 | 0 | 26 | 36 | 0 | 35 | 40 | 0 |
| Derby | 56 | 65 | 0 | 34 | 40 | 0 | 26 | 31 | 0 | 42 | 47 | 0 | 0 | 0 | 0 |
| Devizes..... | 46 | 71 | 0 | 30 | 32 | 0 | 27 | 32 | 0 | 40 | 46 | 0 | 0 | 0 | 0 |
| Dorchester..... | 50 | 74 | 0 | 27 | 34 | 0 | 25 | 31 | 0 | 44 | 47 | 0 | 0 | 0 | 0 |
| Exeter..... | 60 | 72 | 0 | 31 | 40 | 0 | 16 | 25 | 0 | 48 | 0 | 0 | 0 | 0 | 0 |
| Guildford..... | 52 | 69 | 0 | 34 | 38 | 0 | 24 | 32 | 0 | 42 | 46 | 0 | 0 | 0 | 0 |
| Henley | 52 | 72 | 0 | 30 | 34 | 0 | 20 | 24 | 0 | 38 | 43 | 0 | 40 | 0 | 0 |
| Horncastle..... | 54 | 58 | 0 | 24 | 38 | 0 | 17 | 23 | 0 | 36 | 38 | 0 | 0 | 0 | 0 |
| Hungerford..... | 46 | 66 | 0 | 30 | 35 | 0 | 25 | 31 | 0 | 38 | 44 | 0 | 34 | 44 | 0 |
| Lewes | 56 | 61 | 0 | 0 | 0 | 0 | 26 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| Lynn | 40 | 55 | 0 | 28 | 32 | 0 | 20 | 24 | 0 | 35 | 36 | 0 | 0 | 0 | 0 |
| Newbury | 49 | 76 | 0 | 26 | 34 | 0 | 25 | 31 | 0 | 40 | 44 | 0 | 40 | 42 | 0 |
| Newcastle | 48 | 68 | 0 | 30 | 34 | 0 | 24 | 30 | 0 | 37 | 42 | 0 | 38 | 44 | 0 |
| Northampton.... | 51 | 58 | 0 | 34 | 37 | 0 | 23 | 27 | 6 | 30 | 42 | 0 | 0 | 0 | 0 |
| Nottingham | 58 | 0 | 0 | 35 | 0 | 0 | 25 | 0 | 0 | 41 | 0 | 0 | 0 | 0 | 0 |
| Reading | 48 | 68 | 0 | 27 | 37 | 0 | 20 | 30 | 0 | 34 | 43 | 0 | 32 | 43 | 0 |
| Stamford..... | 48 | 60 | 0 | 32 | 34 | 0 | 21 | 26 | 0 | 36 | 39 | 0 | 0 | 0 | 0 |
| Swansea | 63 | 0 | 0 | 36 | 0 | 0 | 25 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| Truro | 57 | 0 | 0 | 37 | 0 | 0 | 32 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| Uxbridge | 50 | 72 | 0 | 35 | 38 | 0 | 25 | 30 | 0 | 38 | 43 | 0 | 0 | 0 | 0 |
| Warminster..... | 42 | 62 | 0 | 28 | 34 | 0 | 25 | 30 | 0 | 46 | 52 | 0 | 0 | 0 | 0 |
| Winchester..... | 50 | 72 | 0 | 32 | 35 | 0 | 26 | 31 | 0 | 40 | 41 | 0 | 38 | 40 | 0 |
| Yarmouth..... | 46 | 56 | 0 | 30 | 32 | 0 | 20 | 27 | 0 | 34 | 36 | 0 | 0 | 0 | 0 |
| Dalkeith* | 25 | 32 | 6 | 22 | 26 | 0 | 21 | 24 | 0 | 21 | 22 | 6 | 22 | 24 | 0 |
| Haddington*.... | 24 | 32 | 0 | 23 | 29 | 0 | 20 | 25 | 0 | 18 | 22 | 0 | 20 | 24 | 0 |

* Dalkeith and Haddington are given by the *boll*.—The Scotch *boll* for Wheat, Rye, Pease, and Beans, is three per cent. more than 4 bushels. The *boll* of Barley and Oats, is about 6 bushels Winchester, or as 6 to 8 compared with the English *quarter*.

AVERAGE PRICE OF CORN, sold in the Maritime Counties of England and Wales, for the Week ended July 31, 1824.

| | Wheat. | | Barley. | | Oats. | |
|----------------------|--------|----|---------|----|-------|----|
| | s. | d. | s. | d. | s. | d. |
| London | 60 | 4 | 33 | 10 | 27 | 4 |
| Essex | 62 | 7 | 34 | 4 | 27 | 5 |
| Kent..... | 62 | 11 | 36 | 0 | 27 | 8 |
| Sussex..... | 60 | 5 | 32 | 2 | 26 | 0 |
| Suffolk..... | 55 | 10 | 32 | 10 | 27 | 8 |
| Cambridgeshire..... | 55 | 1 | 0 | 0 | 19 | 7 |
| Norfolk | 55 | 6 | 31 | 6 | 25 | 9 |
| Lincolnshire | 57 | 0 | 30 | 7 | 24 | 8 |
| Yorkshire | 58 | 10 | 32 | 0 | 23 | 7 |
| Durham | 68 | 7 | 0 | 0 | 35 | 10 |
| Northumberland | 58 | 11 | 39 | 8 | 31 | 2 |
| Cumberland | 58 | 3 | 40 | 10 | 31 | 2 |
| Westmoreland | 58 | 7 | 45 | 0 | 31 | 6 |
| Lancashire | 61 | 8 | 0 | 0 | 32 | 0 |
| Cheshire | 65 | 0 | 44 | 5 | 0 | 0 |
| Gloucestershire..... | 61 | 8 | 35 | 2 | 27 | 2 |
| Somersetshire | 64 | 6 | 0 | 0 | 25 | 9 |
| Monmouthshire | 64 | 11 | 0 | 0 | 0 | 0 |
| Devonshire..... | 67 | 2 | 33 | 1 | 24 | 4 |
| Cornwall..... | 59 | 4 | 37 | 10 | 28 | 1 |
| Dorsetshire | 59 | 5 | 31 | 2 | 28 | 10 |
| Hampshire | 56 | 11 | 32 | 10 | 26 | 8 |
| North Wales | 66 | 8 | 45 | 2 | 28 | 4 |
| South Wales | 60 | 7 | 35 | 6 | 22 | 10 |

H O P S.

Maidstone, August 5.—The continual wet weather this last week is considered rather unfavourable to the Hop plantations, which now ought to be getting forward, and the Mould having made its appearance in several grounds, has added to the general opinion here, that the present duty, called 150,000*l.*, is considerably overrated; however, all must depend upon the weather this month. We hear that the Weald of Kent generally are falling off, but that Sussex is improving.